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## DRIFTING VS: ROWING.

AS APPLIED TO CIVILIZATION, ART, COURAGE

Success, Eloquence, Great Men, Progress.

## RECIPROCITY

THE BASIC ELEMENT IN LIFE.

THESES BY LINCOLN SCHOOL GRADUATES.

### Drifting vs: Rowing.

Sometime ago, standing on the bank of a swollen stream, I beheld much timber and rubbish drifting and meandering with the rapid current.

I saw how the eddies tossed and whirled the debris, how at times it was lodged against a bank, or caught by some protruding obstacle, only again to make its escape and to be borne down swiftly by the ever-sweeping, restless current.

I observed that all the drifting was in one direction, and that downward toward the mouth of the stream.

I noticed that the downward drift was without effort; and that the debris was powerless to pursue any other course; having no objective point in view, no prescribed destiny, it proceeded along the line of least resistance which invariably is downward.

How different this scene to that of the fisher whom I saw on the same occasion, who went hither and thither always bending to his oars and making the turbulent waters his medium of transportation; ever rowing with, or against the current, transverse or diagonal to it, in whatever direction he was rowing, going somewhere, achieving, making (if need be) a desperate effort to accomplish certain results, to attain a desired end, to reach the goal by following an outlined course.

In this picture I beheld the stream of "life," laden with its human cargo—some drifting, some rowing; the one simple, the other determined.

It is easy for any one to drift downward with the current, but if you ever hope to be some-body in the world and achieve success you must row, pull hard, and steady against the currents of opposition and indolence.

"Drifting" may be applied to that class of people who idle away their precious time and never attempt to take advantage of the "golden" opportunities which are presented to them, but are lazy and careless, not trying to secure an education or succeed in accomplishing some thing worthy and noble in life, but are simply drifting downward with the current of "idleness."

On the other hand "Rowing" may be applied to the industrious class of people, who have achieved greatness and success and have risen to be guiding lights in the march of "Civilization" and "Industry," by struggling and rowing against the current, in order to attain the heights which they sought.

Rowing may also be applied to the advancement (or march) of "Civilization," to Art, Eloquence, Great Men, Courage and Success.

Commenting briefly on the subjects just mentioned, I shall first discuss "Civilization," which has made great and rapid progress.

A certain degree of progress from the rudest state in which man is found is called "Civilization." It is a vague, complex name of many degrees.

No one has attempted a through definition. It implies the evolution of a highly organized man, brought to supreme delicacy of sentiment, as in practical power, religion, liberty, sense of honor, and taste.

In the hesitation to define what it is, we usually suggest it by negations.

A nation that has no clothing, no iron, no alphabet, no marriage, no arts of peace, or no abstract thought, we call "barbarous;" but after many arts are invented, or imported, as among the Turks and Moorish nations, it is often a little complaisant to call them "Civilized." "Civilization" is the result of a highly complex organization, and depends chiefly upon "morality." The higher the "morals" of a people (or a nation) the more rapid will be the progress of "Civilization."

The next subject for our consideration is "Art." The conscious utterance of

thought by speech or action, to any end, is "Art." We find that the question, "What is Art?" leads us directly to another—"Who is the Artist?" and the solution of this is the key to the history of "Art." "Art" divides itself into two great classes, the "Useful" and "Fine" Arts. The useful arts comprehend not only those that lie next to instinct, such as agriculture, weaving, building etc., but also navigation, practical chemistry, and the construction of all the grand and delicate tools and instruments by which man serves himself; as language, the wheel, the ship, the decimal cipher, and also the sciences so far as they are made serviceable to political economy. Music, eloquence, poetry, painting, sculpture and architecture is a rough enumeration of the "Fine Arts." I omit rhetoric which only respects the form of eloquence and poetry. Architecture and eloquence are mixed arts, whose end is some-times beauty, and sometimes utility. In the history of a nation (or nations) you will find that all the great men upon which that nation depends and builded had to row and struggle against the current in order to attain the greatness which they achieved. In other words "rowing" means perseverance, stick-to-it-iveness, nerve and back-bone. It means that when you start to do a thing, no matter how difficult it may be, stick to it until you accomplish your purpose which you have in view.

Noah Webster is a fine example of stick-to-it-iveness, for he undertook to present to the people of the world, a dictionary containing every word in the "English Language," which he succeeded in doing. But he did not accomplish his task in a year, nor in five years, but he stuck to it both day and night for twenty years and he was finally crowned with success, and the result of his twenty years toiling and laboring so diligently was the renowned "Webster's Unabridged Dictionary."

We shall aim high even though we never reach our aim, and strive to hit the mark. If we try for just a short while and we shall never accomplish anything; but if we fail at first and try again we may quit, at last achieve success. The man who drifts with the current of "idleness" and says "I can't" has already failed ingloriously; but the man that has nerve enough to say, "I can" and "I will," is the man that achieves something and will continue to prosper.

In the garden of "Eden," Adam and Eve were blessed with happiness, and had everything that heart could wish, and all the beast of the forest, creatures of the sea and the fowls of the air, were at their command and honored them as long as they kept and obey the commandments of "God," but just as soon as they departed from the laws of "God," "Man" was driven from the garden of eternal happiness and joy. All this was because he grew weary in well doing, could not stand temptation, and would not persevere in doing the right. Thus it is with man to-day, if he under-takes to do a thing and sticks to it, he will finally reach his aim and be crowned with success.

When Gen. Grant was encamped at Spottsylvania, he sent the following telegram to Headquarters, "I propose to fight it out on this line, if it takes all summer." It took all summer, all fall, and all winter, but he stuck to it until he became victorious. By severe application and concentration, by fearless persistence and intrepid rowing, Morse worked out the electric telegraph, Bell, the telephone, Watt, the steam-engine, Whitney, the cotton gin, Fulton, the steam-boat and Howe, the sewing-machine.

These universal benefits were not accomplished by "drifting" but by struggle and sacrifice of indefatigable "rowing." Tossant L'overture and Erick Douglas, Booker T. W.

Mr. Phillips' children.



Pettis Co., Teachers. Institute Closed June 11th. Prof. Shelton F. French, Con.

and Paul Lawrence Dunbar, are representative Negroes who rowed from obscurity and poverty to wealth and fame. Their names will ever be honored and revered. To every black boy they stand out in bold relief as beacon lights, showing how and where we may safely "row."

What man has done, man can do. We too are "rowing," and are proud of our ability and desire to continue "rowing."

We have "rowed" to and through "Lincoln School." With the same pluck and energy we shall row through life, blessing man-kind as we go, and shall succeed in accomplishing every noble deed we undertake to do.

Trullie W. Lenox.

### Reciprocity the Basic

#### Element in Life.

Reciprocity is a mutual action and reaction, a reciprocal advantage, obligation or reciprocity, a mutual giving and returning.

If we wish to have it in a more simple language, let us refer to a very old and trite statement that came from the lips of a humble carpenter of Nazareth, who said, "Do unto others as you would have them do to you." This is a similar statement to that made by Confucius, who said, "Do not do to others that you would not have them do to you." There is no reciprocity in this if reciprocity is exchange of giving and taking or doing by each of two to the other. While we have read of reciprocity as related to one country by another it has the same meaning in relation of individual lives, and manifested when one boy or girl, who has an article of value which another has not, lends or gives, and he in appreciation of this gift (by act or article) returns something the other one needs. Parents give clothing, food, shelter, time and opportunity to the child, by which to be educated; the child reciprocates by giving back love, a well trained hand and brain and a beautiful character. The states supply schools, the youths reciprocate by returning to the state a loyal citizenship. This is the basic element of or the foundation upon which all life, true and noble is builded. Not to reciprocate for the good we receive is base ingratitude. It is an attempt to attain and obtain without remunerating for it, like one getting meat groceries, or fuel without the return of money. If we would remember this it would place us in a position to try to do something in return for every smile, kind word, gentle deed, that ever came to bless our way. It is forgetting that a smile is to go back for a smile, a "thank you" at least for every gift in life, a doing something for all that we have received that leaves so many sad hearts at the fireside which never seem to glow, and an idle and impoverished "Mr. Harris remember th' unsaid!"

Fannie Wright has accepted position as house-keeper for C. Phillips. She is an estimable lady and will be an excellent mother to Mr. Phillips' children.

and kindly deeds—no time for falsehood for slander, to injure another, to neglect to hate. We will have to keep busy to pay back for all the good that has come to us. We may begin it in school. Even now, yes even good for evil and so fulfill the law of that life which was the truest and fullest of all lives—Jesus Christ.

Reciprocity puts life, thought, energy and action into the multitudes and makes the world leap rejoicing along the path of ages. Reciprocity clears the way; its thoughts become tangible, moving, demolishing forces, that break down and crush all opposing barriers, open a pathway to progress into which even the sluggish and timid portion of humanity may travel in safety.

It thinks, moves, acts and makes itself felt in the world. Should a thought come to one its possession is one of breadth and compass; it does not center on self and its narrow world. It reaches away and embraces others. It has a wide range and does not stop till it touches and effects for the good and interest of all.

The thoughts of such men are not immobile; they become acting, living realities in the wide and busy world they make out of these thoughts actualities and give them a local habitation and name. There is not a more honorable or more useful member of society than the man who has reciprocity as his guide. Reciprocity is not like law, medicine, or divinity; it flourishes by multitudes and gives employment to all professions. Its evident then how much we owe to the reciprocity of our land and how greatly we depend upon its possessors for our means, both in social progress and even religious effort. Reciprocity is not only a motive power responsible agent in its whole economy. The goddess of wisdom has riches in her right hand and honor and long life in her left, but she must be wooed and won if her dowry be obtained. She smiles upon the beggar boy as well as the monarch; gives a place to each; fill their coffers with shining gold; spreads out before them broad fields and whispers "These are thine." Reciprocity does the same. It is conducted upon a broad scale it demands the exercise of that wide comprehensive vision requisite for the operation of a chief minister or a general whose plans of campaign cover half a continent.

The human life may well be compared to a race course, in which a countless number of persons are contending for a prize. The aged have nearly finished, the young have just commenced. The prize set before them is "success." Begin in a reciprocal way and you will obtain success. Young folks tell us what they do, old folks what they have done, idlers what they intend to do, but we the class of "doers" tell you that Reciprocity is the life. Life is a game of "do" and "undo" and an

Call and see

society, with books or in business, in proportion to what we bring to it, with an ever increasing ratio. Ten years ago the class of 1903 entered Lincoln School so strong, bright, chubby little urelins as radiant with hope and childish glee as ever wended their way to halls of learning. The 10 per cent represented in the graduating class to-night brought enough of energy, pluck, determination and intelligence to Lincoln School that bright September morning, 1893, to climb up thru the grades and plant our banner on the summit of our high school curriculum.

We represent the average of all who begin life full of hope and bright prospects, only about 10 per cent succeed.

A look, a word, sign, a trifling accident has changed the course of many a life; a boulder frowning on the mountain's brow since the world was born suddenly awakened from its sleep of centuries, goes madly thundering down the mountain into the river at its base. The waters rise and change their channel. A few drops of rain won the battle of Waterloo, when time on that bloody night flew off the mighty field of slain veterans in their eternal sleep. Napoleon turned his glass and too his flight. We have been changed by a word. Buoyant of heart and blithe of step, we march from conquest to victory, from effort to success under a banner bearing this inscription: "Reciprocity." Stung with desire for knowledge, we shall often be found poring over books and perches burning the midnight oil. Reciprocity is that part of a fireside education which should be made familiar by practice and ever regarded as being a sound mind in a sound body. Teach it as a point of duty, a principle of true pleasure, the basis of real happiness and the correct way to success.

—Katharine Befora Guy.

### Whitelaw Reid on the Higher Education of Women.

Whitelaw Reid discusses the influence of an educated womanhood before the Phi Beta Kappa society, of Vassar College, an institution devoted to the higher education of women, thus:—

Outside the immediate and inestimable effect on the family, the conservative power of educated women naturally will show its influence on social life. They surely will help to check its degradation. They certainly will correct the prevalent vicious conception of its real scope. From this degrading conception comes the constant craze for newspaper publicity and every other form of publicity.

If the conduct of the so-called inner circles of society has seemed to justify this brazen uproar at their gates, so much greater the demand for the conservative influence and the real refinement that comes from the high training of superior women. When higher ideals do return, the powerful influence of education surely will array, as never before, against a social evil.

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